k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MI

517 224 262 (*dhabi*) and generally lead a lazy gossiping life, fattening themselves on fresh *leben*, camel's milk and dates. Should the tribe be at war, then of course this utopian existence is at once changed, and the tribe ● 722 moves from ground to ground, concentrated closely and prepared for all eventualities. The Badawin's wonderful methods for obtaining [202] and passing on news, especially of an alarming nature, now come into play. If danger is in the air, he knows it days and even weeks before, and takes necessary precautions. It almost seems as if he were able to smell danger. Then he gets out his rifle and burnishes it and 622 assembles his cartridges. The shaikh now, of course, leads the tribe on its march to fresh grazing and selects every site for the tribal camp. His word is law when the safety of the community is at stake.

THE INFLUENCE OF THE SHAIKH AND HOW IT IS MAINTAINED

622 157 183 No tribal shaikh holds his position simply because his father was the shaikh before him. In other words, the shaikhship does not necessarily pass from father to eldest son. It does, however, remain in the family, whether it be the shaikhship of a tribal section or that of all-paramount shaikh, the leader of the whole tribe. For instance, the shaikh of the Mutair tribe must always be chosen from the Al Dushan or royal clan; but the heir apparent who wants to succeed his father and become shaikh after him must prove:

that he has the necessary courage;
that he has powers of leadership;
that he has *hadh* or luck.

777 622 157 The Badawin has no use for a man having courage and leadership in plenty if *hadh* is lacking. A lucky general is what the tribesman wants in war, and, still more important, he wants a lucky shaikh in peace, for to him the whole daily round and welfare of the tribe is bound up in this word *hadh*. The great Bin Sa'ud, the present Lord of Sa'udi Arabia, owes his greatness to his having been blessed with a large quantity of *hadh*, or so says and believes every Badawin of Arabia. He has other notable attributes, of course, but these cannot be compared with the all-embracing Luck.

622 The shaikh cannot, on the other hand, say to the tribe that he

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MI4
Muntafiq

484 462 way back to their tents. No one ever molests them, and it would go hard with a mere man who attempted to interfere with a bevy of these tribal lasses on the march.

Hukra tents are not pitched close together, but in ones and twos, 361 each in sight of a neighbour. This enables one tent dweller to come 233 to the assistance of his neighbours all round him if necessary. The result is that large areas of desert country are dotted as far as the eye can see with little specks of two or three or even one black tent. The above method of scattering widely is in vogue only if peace reigns in the land. It is healthy, sheep are not crowded together, and grazing is systematically gone over.

• [722] Were there to be war, or even a rumour of war in the air, the shepherd tribes would either concentrate closer together by day and night, or make for home again.

221 233 The return to Iraq of the shepherd tribes takes place usually about the end of April or early in May when water becomes scarce and sheep have to get back to the Euphrates before the desert grazing dries up.

439 Just as they have made wool, butter, milk, mutton, etc., cheap in Kuwait, so with the money realised they take home rice, sugar, coffee, clothes for their women and girls, and presents for those who stayed behind. Their return home, therefore, though bad for Kuwait, is a joyous one for their relatives on the Euphrates.

651 648 431 To ensure good treatment for themselves in Kuwait and Sa'udi Arabia, the Hukra pay *dhabīhah wa manīhah*, consisting of gifts of young lambs, to the local Governor or Ruler, and they also pay *zakāt* voluntarily, if unrest is in the air and they want to receive serious protection from possible raiders. The Sa'udi Government officials are stern in the enforcement of *zakāt*, but the Shaikh of Kuwait, whose state derives benefit from the Iraq shepherds, always waives his right to it.

836 Kuwait is definitely the poorer for the annual departure of the Hukra, and their return the following year is always looked forward to by the majority of the people. Not the least to be missed are the merry laughing faces of these daughters of the Muntafiq on the Jahrah–Kuwait road, who joke with everybody and miss no opportunity of displaying pretty eyes and dainty tattoo-covered chins and